1: Handy E-5 (1920-1921)1923 OX6 Marquesas OX6

These completed the unification of the two families through the marriage of a son and daughter, a process that had begun with the formalities surrounding the making of *tuia*. In fact, such alliances by marriage marked in the most thorough manner the alliance of tribes, for as a result of them all the people were made as one family or tribe. Hence, the great public importance and splendor of these rites.

Celibacy and Perverted Instincts

It is said that there were occasional celibates, both male and female. *Mahoi* or *mahu* were men who adopted the life of a woman, dressed in woman's garb, allowing their hair to grow long. They devoted themselves to all the activities and relationships of women rather than to those of men. Native informants told me that these men were not deformed physically, but that they merely preferred a woman's life and desired men. Dordillon gives the meaning of *mahoi* as sterile and of *enatá mahu io te fa'e* as "a man who scarcely goes out from his house." These celibates seem to have been few in the Marquesas.

DEATH

Mourning

As death approached and for some time following it, mourning was very violent on the part of women, consisting in a wailing chant, that may be characterized as an exaggerated, slow trill on the various vowel sounds made deep in the throat. Dordillon (8, p. 62) prints this wailing chant in the following way:

"Ke, ke, ke, ke, ke, ke, ke, ke, ke!
á, á, á, á, á, á, á, á, á, á, á, á, á, á,
é, é, é, é, é, é, é, é, é, é, é, é, é, é,
í, í, í, í, í, í, í, í, í, í, í, í, í, í, í, í, í,
ó, ó, ó, ó, ó, ó, ó, ó, ó, ó, ó, ó, ó, ó, ó,
ú, ú, ú, ú, ú, ú, ú, ú, ú, ú, ú, ú, ú, ú,

This he calls *ue haaneinei (ue,* to weep; *haa nei nei,* make near). The vowel sound was sustained as long as the breath permitted. Sometimes between two vowels some words were inserted.

E te hakaiki e, e, e, e, ... e!—O chief!
Aia a tani ia oe! Umoi e mate! i, i, i, i . . . . i!—Here you are mourned! Do not die!
A pohue te hakaiki! o, o, o, o, ... o!—May the chief recover!
E te hakaiki, e, aia te heia! u, u, u, u, ... u!—O chief!

This wailing is done at the time of death at the present day. It is entirely a histrionic performance. A woman usually goes through it a number of times, resting, smoking, talking, and laughing in between times, and

/35 cont./ 836
for the evening. In addition to such special data, young males 883
possess an incredible fund of precise knowledge concerning the interior lay-out of every house of interest in the valley and the idiosyncracies of husbands, parents, siblings and children of the females in question. Even the household animals have been thoroughly observed. In observing two of these expeditions, I received a demonstration of the value of this type of knowledge. In one house, the parents of the girl slept on the veranda [342] to scare away prowlers. They were known to copulate at approximately the same time each night. The male who wished to enter the house waited until the sounds of copulation died away, then approached the house. A dog belonging to the family [231] barked. It was necessary to stand still at that point for the dog to approach and examine the visitor, after which the dog would cease barking. A whisper through the side of the house then informed the girl of the presence of the suitor. Had she wished to receive him he would have mounted the veranda, passed the sleeping parents and entered /36/ the house. In the particular instance observed, however, the girl did not admit her lover. He forthwith unlocked the cookhouse door, removed a rickety chair, placed it beneath her window, climbed on it throwing a flower through the window onto her stomach; afterwards replacing the chair in the cookhouse.

Adolescent girls do not go out in groups at night, but remain in their homes except when errands are required or attendance at church is necessary. The males must come to them at night.

Older adolescent girls sometimes leave home and live 883
in groups, analogous to those of the boys, generally residing 591
in a vacant house owned by the family of one of their number, or using the house of a permissive and often closely related young married pair as a base of operations. There is a decided social stigma attached to such behavior, however [626] and such girls are known as vehine mako -- rutting women.

They seldom are able to find a permanent mate despite 883
the large numbers of transitory arrangements into which they 589
enter. They often live on marginal subsistence rations, if

/36 cont./
their families have no desire or ability to contribute to their welfare when they are not reciprocating by economically gainful labor. A number of elderly women are to be found in the Marquesas today who have never been married or were only able to establish a permanent relationship extremely late in life. Invariably, these are women who were vehine mako in adolescence. 589 883

/37/ These girls often receive small gifts of food, clothing, jewelry or perfume from local native lovers. They are quite demanding on outsiders, however, and request money payments of considerable size as a prerequisite to copulation. In lieu of money, gifts such as cloth, liquor, cigarettes, etc., are accepted. 883 548

The characteristic preoccupation with personal hygiene and especially genital cleanliness is well developed in the Marquesan adolescents. Careful bathing and use of perfumes and deodorants such as oils and flowers are a prelude to any planned sex act for both boys and girls. 883 515 832

Boys rate girls as sexual partners on a number of bases, the most important of which are vaginal qualities: the small size of the vaginal canal, the absence of large amounts of lubricating mucus, the ability of the girl to exercise some control over her coccygeo-gluteal muscles, and the absence of odor. Very important also is the ability of the girl to execute pelvic movements during intercourse. Girls who can retain their vaginal tightness throughout a series of several copulations are highly preferred. Large breasts are considered to be an asset but are seldom singled out for comment, rather the general size and musculature of the whole body is noted. The preferred female physique is rather broad and somewhat chunky with heavy shoulders, hips, buttocks and legs. An appreciatory remark often heard from Marquesan males when discussing the figure of a girl is: tau tau! -- (fat!), with an accompanying flexing of the biceps of both arms to indicate the thick shoulders and arms of the girl in question. It is believed that girls of this type /38/ are endowed with more endurance and vitality in the sex act. [201]